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Catholic Record.

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VOLUME XXV.

LONDON, ONTARIO, SATURDAY, APRIL 11, 1903

The Catholic Record.

LONDON, SATURDAY, APR. 11, 1903.

CAPITAL AND LABOR.

Mr. John Foster Frazer has an article in the current issue of the Nineteenth Century and After on the success of American manufacturers. He tells us that the chief reason America is bounding ahead as an industrial nation is not excellence of workmanship, but ability in administration, in control, in being adaptable to the necessities of the day. He intimates that the United States industrial magnate is not without vim and daring-an adept at advertising and bluffing; quick to see an invention and to adapt it-past master, in a word, of the art of making money. He concludes by saying that is it not by pooh-pooing the braggadocio of the United States manufacturer nor by moralising about the grinding conditions of labor that British manufacturers will stem the tide of American industrial success which is already more than threatening fields of commerce we had considered exclusively our own. We submit, however, that old-fashioned folk who cling to the idea that a nation's vitality comes not from money bags, will continue to moralise about the grinding conditions of labor. The author's assertion that there is a close relationship between employer and workman in the United States is undeniable. It is a very close relation-

between the vampire and its victim, The one, he says, calls the other boss, but it is only a term and is an admission ters little. But the fact is, the em-American who has given some attention fast becoming the most inhuman, the ever known. Its tyranny is a blight and a curse to those who exercise it, as well as to the multitude who are its victims. In many quarters the workman is regarded as a machine. So long as he is able to do his part as a spoke in the business wheel, he is, thanks to the munificence of the "boss," able to keep body and soul together. There are thousands of workmen in factories and sweat-shops, etc., who are slaves. They chain themselves to the galley of labor because the body must live; their children will do the same. Brawn and brain are paid out for industrial supremacy. But it is a big price. It makes a country poorer in faith and hope, and without these a nation cannot front the future with any degree of equanimity.

ship indeed-something akin to that

HUMAN SLAVERY.

We have heard, of course, that the Standard Oil Trust has announced that employees who had reached the age of sixty-five years, and who had been in its employ for twenty-five years, were to have a pension. This caused some of our contemporaries to award Mr. Rockefeller a "halo." But they forgot to say, owing, we presume, to their excitement, that just as the poor who could not touch coal at \$14 dollars a ton turned for relief to petroleum, the benevolent millionaire increased the price of oil-and the pension question was solved. So the halo was a little previous. The gentlemen who gurgled and twaddled over this alleged beneficence ought to know that on January 15th Senator Hawkins denounced in the Legislature at Albany the human slavery as practised by the Standard Oil Trust. He said :

"Evidence has reached me that the Standard Oil Trust is treating its employees like white slaves. Even the twodollar-a-day man is compelled to work twelve and sometimes more hours withut extra pay. Every other Sunday the men are on duty twenty-four hours at stretch. No human being can endure his. I, for one, intend that the cruelty shall be stopped. Perhaps the good Mr. Rockefeller could with advantage take up the task of reform, and mayb the members of his Bible class would gladly aid in releasing his employees

This may be ability in adminstration but it is of the Legree kind.

SECULAR JOURNALS AND THE VATICAN.

Items about Leo XIII., his successor already designated by correspondents, have been given considerable space in the magazines. The average citizen does not expect too much for ten cents -the usual price of these publicationsbut the editors who pose as being up to-date, enterprising, and all that kind of thing, should give us something Bernard.

better than a rebash of stuff that has been appearing in the secular papers these few years past.

The gentlemen who indite these articles appear to be on terms of intimacy with many of the prominent dignitaries of Rome. Cardinal Rampolla, a very superior man indeed, has been during these last years the "virtual ruler of the Vatican, despotic ruler of the Pope and true Head of the Church," So we are told, and to quiet all apprehension on our part we are assured that this is beyond doubt. We heard it before. The magic words "beyond doubt"

or "no doubt" silence all questionings. It is sad, however, to have a gifted writer employing his time and talents on articles for magazines when he might be earning a gorgerous salary at writing ads. for patent medicines. Instead of focusing his intellect on Cardinals, he might be writing cheery essays on our "insides" and the best way of caring for them.

In the same article, which by the way appeared in Harper's Monthly for March, the writer informs us that Cardinal Rampolla has a mocking way of listening. We do not wonder at it, if the writer had any conversation with the Cardinal. Dignitaries have so much to bear from garrulous men and women, from interviewers and cable liars, that we must perforce pardon them for looking bored and tired. To the sensitive optics of this writer the evidence of fatigue was chronicled as a mocking way of listening.

Still, to give him his due he concludes prettily, by saying that Pope Leo XIII. has been remarkable during his Pontificate for three things. In every way the employer is his master. However possible he has encouraged the growth the workman views his employer mathe has continually founded new chairs ployer is master. A representative and institutions of learning in Rome and called eminent professors there to to this subject, says that our capital is help him. His interest in all social and scientific problems has been great and most iniquitous tyrant the world has far-reaching, as is shown by his various encyclicals; and the policy of pacification has been a consistent principle of his career.

In regard to the successor of Lec XIII. we may say that all talk thereupon is based on conjecture. Certain it is that the Pope has not appointed anyone to take his place. He may have his preferences for this or that Cardinal, but to elect him would be assuming a right which has never been claimed by any of his predecessors. Correspondents may gabble about it plausibly, ofler is: "It is commonly reported; I heard so, etc."

A PROTESTANT BISHOP AND OXFORD HISTORICAL PRO-FESSOR ON THE CRUSADES.

"The crusades are not, in my mind, either the popular delusions that our cheap literature has determined them to be, nor Papal conspiracies against Protestant controversialists; nor the savage outbreak of expiring barbarism, thirsting for blood and plunder, nor volcanic explosions of religious intolerance. I believe them to have been in their deep sources, and in the minds of their best champions, and in the minds of their best champions, and in the main tendency of their results, capable of ample justification. They were the first great effort of medieval life to go beyond the pursuit of selfish and isolated ambitions; they were the trialfeat of the young world, essaying to use, to the glory of God and the benefit an, the arms of its new knighthood.

That they failed in their great object only what may be alleged against almost every great design which the great Disposer of events has moulded to great Disposer of events has modified to help this world's progress; for the world has grown wise from the experi-ence of failure, rather than by the winning of high aims. That the good they did was largely leavened with evil may be said of every war that had ever been waged; that had men rose by them while good men fell, is, and must be true, wherever and whenever the race is to the swift and the battle to the strong. But that in the end they were a benefit to the world, no one who were a benefit to the world, no one who reads can doubt; and that in their course they brought out a love for all that is heroic in human nature, the love of freedom, the honor of prowess, sympathy with sorrow, perseverance to the last, the chronicles of the age abundantly prove; proving, moreover, that it was by the experience of these times that the forms of those virtues ware realized and presented to were realized and presented to posterity."—Stubbs: Lectures on Mediæval

and Modern History; p. 180. A cunning man overreaches no one half as much as himself. — H.

Beecher. Life is too short and death too sure and eternity too near for anything save

loving kindness. In the midst of dangers and discouragements invoke the name of Jesus, and your fears will vanish away. Never yet has man, in urgent necessity and on the point of giving way, pro-nounced this saving name without re-ceiving the strength required.—St.

QUESTION.

The Sunday after the publication of the report of the Coal Commission dealthe report of the Coal Commission dear-ing with the question in dispute be-tween the coal miners and the coal oper-ators Bishop Spalding preached a ser-mon in St. Patrick's Church, Washing-ton, D. C., on "The Sympathy of Christ and the Labor Movement." As the head of the Diocese of Peoria was a member of the Commission to which the rival of the Commission to which the rivarielaims of the Coal Trust and of the Mine Worker's Union were referred, what he has to say on the question of labor unions possesses a special interest just at this time. Bishop Spalding views the labor question from the Catholic point of view, which implies that he does not regard the workingman as he does not regard the workingman as a mere factor in the production of wealth in the way the average political economist does. The wageworker, according to him, is more than that. He is a child of God, and as such endowed with a dignity which should be respected by all.

This conception of the workingman could never have originated with pagan-ism, for the simple reason that pagan-ism did not view the relationship between man and man as affected by the relation each individual ustains to-ward God. Hence a complete reversion to pagan ideals, if possible, would be fraught with disastrous consequences to workingmen. The exalting of the dol-lar above the man, which is essentially pagan, shows what inevitably follows from the loosening of the hold of Chrisfrom the loosening of the noid of the tian principles upon men. None, there-fore, are more interested in maintaining these principles in all their integrity as social factors than are the men earn their living by the sweat of their brow. Touching on this question

Bishop Spalling says:

"In proclaiming that God is love and that the proof that one loves God is to be sought and found in the love he bears his fellow-man the Savioar uttered a truth which has sunk into the conscience of Christendom and has shaped the whole course of history and civiliza-tion. His first thought is of the soul of man, and this must forever be the first thought of all who would become good or do good. But He also goes through the soul to the physical conditions of life. He feeds the hungry, He heals the sick and gives new hope and courage to all on whom life's burdens bear with too heavy a weight. He has thus given the impulse to the great social move-ment which distinguishes our age, whose purpose and end is to improve the lot of those who toil, the impulse, conse-quently, to the movement which has

led to the organization of labor." After stating that the organization of labor is one of the results of the social movement, which had its birth in the teachings of Christ, Bishop Spalding proceeds to sketch the growth of labor unionism in England, from which it was transplanted to America. English wage-workers had a long and hard uphill struggle before their efforts, but the only argument they have to as crystallized in trade unionism, were as crystallized in trade unionism, were crowned with success. From 1824 to 1871 trade unions were under the ban of English law. It is just thirty-two

years since they won legal recognition.
The Bishop of Peoria, like every thoughtful and disinterested student of the labor question, recognizes the good effected by these organizations of work-ingmen. Some of the benefits accruing ingmen. Some of the benefits from them he thus describes:

"Their work has, in many ways, been beneficent. They have promoted and facilitated factory legislation—the various measures to improve the environment in which men work, to protect the life and health of the wage-earners and to shield the honor and purity of women and children. They have helped to secure shorter hours and higher wages and to remove oppressive fines and penalties. They have been a check on the unfairness and brutality of foremen and bosses. They have been a mental and more stimulus to their members, whom they have trained to think and act in convenient to think and act in concert. Again, labor unions have created the most favorable conditions for the establishent of boards of arbitration and conciliation, which have averted many and great evils, and which, it is believed, can furnish the only permanent method of settling disputes between the employed and their employers."

While eulogizing the trade unions fo the good they have accomplished Bishop Spalding does not overlook blemishes in their record. He adverts to the crime which, unfortunately, sometimes is associated with strikes. John Mitchell and other labor leaders have always condemned these crimes in the severest language. Their commission simply proves that some trades unionists do not recognize the obligations imposed upon them by the law of Christian charity. Strikes, during the continuation of which these crimes are committed, are like wars. It has been said that a war is the last argument of said that a war is the last argument of kings. In the same way a strike is the final argument to which labor resorts when every other method of securing its just rights has failed. It is nothing more nor less than a trial of brute strength, in which sometimes the principles of justice are lost sight of by those engaged in it. That, however, does not militate against the fact that trade unionism rest on a basis of justice. Bishop Spalding makes this de-

fence of it:

"It is probable that as labor becomes nore thoroughly organized the evils of unionism will grow less and its beneficent action will become greater. When based on right principles and main measures, a trade union scarcely differs from any other legitimate joint stock association. It is, in fact, a partner- ful man than this manly, gentle prelate containing a family, is a coward and unworthy of respect."

James Creelman in New York World.

MGR. SPALDING AND THE LABOR ship in which men who depend on the

families to live as civilized human beings should live.
"The right of private property is exclusive, but not absolute. Prosperity is an outgrowth of the social environment and is secured to its possessors by society. It must, therefore, conduce to the general welfare, and more especially to the welfare of those who are most im-mediately concerned in its productions. The rich, consequently, are recreant to the most sacred duties which their wealth imposes when they fail to make it an agency for the improvement of those by the aid of whose toil it has been acquired. Laborers also have duties as a laborer also have duties as a laborer by the same acquired. They are the bull for the laborer also have duties as a laborer also have duties as well as rights, and one of their first duties is to respect the rights of man in

We have given the above quotations We have given the above quotations from Bishop Spalding's sermon for the purpose of calling attention to the Catholic view of the labor question as set forth by a distinguished member of the American hierarchy. It cannot be too often repeated that the Catholic Church not only in America and in the twentieth century, but in all centuries and in all countries, has ever insisted upon the dig-nity of man as man. She will never consent to view him as a mere producer of wealth, to be estimated by the amount he contributes to the common stock of wealth. Her influence as the defender of the man's dignity as the child of God is of priceless value just now when a most brutal and most conscienceless form of tyranny in the shape of the almighty dollar, is asserting itself in our country as it never asserted itself before. -N. Y. Freeman's Journal.

FATHER DOYLE SCORES THE WOMEN OF AIMLESS LEISURE.

The Rev. Alexander P. Doyle, of the Paulist Fathers, spoke to eleven hundred women at the meeting of the St. Veronica League in St. Michael's chapel last night, of the evils of a life of aimless leisure which he de-clared to be prevalent to-day.

"The class of men and women who cut themselves away from their fel-lows, who shut out of their lives all sight of want and suffering, who desight of want and suffering, who despise the poor and the needy, is growing entirely too large in this great city," said Father Doyle. "Such a class is necessarily created by a civilization whose standards of pre-eminence are not intelligence or virtue, but just wealth, and whose outward signs of an inward grace are a Parisian gown and unsoiled linen.

"Class distinctions are merely artificial. I would plead with women of social position to appreciate the

ficial. I would plead with women of social position to appreciate the nobility of a life spent in the service of the poor and of the fallen. The work in the prisons even now is urgently calling for workers. The necessities of this work are as clam-orous as is the demand for generoushearted women of leisure to under take the labor which the rewards are a hundredfold in this life.

A woman who has an abundance of the good things of this world appreciates them all the more when she tries to uplift the fallen or bring comfort to the comfort to the heart-broken, and it sweetens her enjoyment of God's gitts. On the other hand, there is no more useless creature on God's earth heaven. than the woman of wealth who lives for herself alone."

ADCUBISHOP FARLEY ON "RACE SUICIDE.

President Roosevelt's virile denuncia tion of the ease-loving selfishness which avoids marriage, and the married cowrdice which shrinks from the begetting of children — a species of "race snicide"—inspired Archbishop Farley, speaking for the mighty Church which restored monogamous, indissolluble mar-riage to the world, to utter a few frank

words to American people.

"If the race is dying out on this continent the evidences of it are not to be found within the frontiers of the Cath-olic Church," he said. "We hold that marriage is a sacrament, and that no man or woman may avoid its natural consequence save by deadly sin, an im-

piety abominable and sacrilegious.
"The modern conception of matrimony which ignores the sacrament, holds the bond lightly as a contract to be avoided by human decrees of divorce, and introluces the theories of Malthus or other political economists into a divinely or-dained order of nature—that is mere paganism. The Church preaches everywhere as a religious duty the law of Eden, given by God Himself to the first husband and wife, 'Increase and mul-

There was an impressive sense of peace, order and sobriety in the drawng-room of the archiepiscopal palace with its gray walls, carved Gothic doors, quaint red velvet sofas and chairs, and the marble faces of Pope, Cardinal and Archbishop — anointed celibates of other days, looking down upon the living Archbishop as he raised his voice in praise of conjugal and parental joys he could never, as an ordained priest of God, know himself.

A short, stout body, a fine, rosy wholesome face, with sincere gray-blue eyes, Roman nose, broad, full brow; a splendid deep head, covered with silver splendid deep head, covered with silver hair and crowned with a purple skull cap; a gold cross of exquisite workmanship hanging against the bosom of the scarlet-trimmed black cassock, and a pale amethyst ring—sign of episcopal authority—shining on plump hand—that

who for thirty-two years has carried on work of their hands for a livelihood combine to make their labor sufficiently remunerative to enable them and their who better knows the complex populawho better knows the complex popula-tion of the metropolis.

"There is no shrinking from marriage

or the consequences of marriage where-ever true Catholics are found," he said.
"Go over to the East Side district, in which I have spent so large a part of my life, and you will find that almost every Catholic home looks like a school. There you will find married life blessed with abundance of children. Heaven prosper these honest, brave men and women and their handsome, laughing children! They are the bulwarks of the nation. Robert Burns has ex-

day Night."
"But the poor who bring children without prospect of means to support them—what of them?"

"There is not a husband and wife in New York so poor that I would not wish them more children. Whenever I enter a house in which there are many little ones I always say, 'God bless you for raising this large family! In my schools I had seventeen hundred chil-dren, and there were four hundred more attending the public schools—all living between Forty-second and Thirty-third streets, in a strip two block wide, be-

tween Third avenue and the East River.
"If the educated and the rich avoid "If the educated and the rich avoid the natural responsibilities of marriage it is to their greater shame, for they can support large families with less effort. To the selfishly childless rich man or woman who wonders how the poor of this city can bear the hardships of their lives contentedly, I would say, 'Go to the homes of the poor and see their children. There is the secret of social bliss. There is the sweetness of poverty,'

"And no matter how large the family is, nor how slender the means to main-tain it, when one of the little ones dies -ah! father and mother weep and mourn as the shepherd for the lamb he has lost of many. It is always the same ery, no matter how many are left be-hind: 'He was my favorite son; she was my favorite daughter.' The man or woman who shrinks from that atti-tude is selfish and craven beyond words

to express.

The reason why true Catholics are free from the offense which President Roosevelt has so properly condemned is that our Church makes marriage an essentially religious act. Marriage is not merely a natural contract—as in pagan times—an exchange of wills bepagan times—an exchange of whis between two persons. The original marriage in Eden was governed by the direct command of God, 'Increase and multiply.' Then men fell away from grace, and the darkness and confusion of pagan times followed, with its polygany and concubinage. Even in the gamy and concubinage. Even in the latter days of the Jewish prophets, monogamy, as ordained in the Garden of Eden, was not preserved, for there was plurality of wives and, besides, Mosso ('because of the hardness of their Moses (' because of the hardness of their hearts') granted bills of divorce.

hearts ') granted bills of divorce.

"But when Christ came, monogamous marriage, as a sacramental indissoluble union, was established. Marriage is one of the seven Christian sacraments. The sacrament of baptism is the first.

The sacrament of extreme unction is the last. With each sacrament the recipient receives grace and strength to bear some duty—the first to be born with truth, the last to be born into

"Now, the firm teaching of our Church is that with the sacrament of marriage God imparts to the pair at that moment strength to fulfil the responsibilities of their union—to the woman strength to motherhood, to the man strength to remain loyal to his wife and to win bread for his children.

"The Church teaches that the legitimate object of marriage is the beget-ting of children. Any other view would degrade matrimony to the low level of selfish passion. Every natural conseof this holy sacrament of matrimony is a part of the religious obliga-tion of a true Catholic. It is not only gross impiety to avoid having a large family, but it is an offense as serious as

perjury; nay, it ranks with murder.
"The avoidance of marriage and children, of which the President has written, is the obvious consequence of irre ligion. Civil marriages, divorces, all ese are signs of the same pagan spirit. As the Holy Father declared a little more than a year ago:

"To reckon Christian nuptials among those engagements which are contracted and rescinded by the civil lawis a great and pernicious error. For the Redeemer and Restorer of human nature, Christ Jesus, the Son of God, having abolished the custom of repudiation, restored matrimony to its former force and character, which God, its Author, had appointed from the beginning; and raising pointed from the beginning; and rasing it to the dignity and virtue of a sacra-ment, and above all ordinary transac-tions. In point of fact, if it be once admitted that the marriage bond be broken, all constancy and stability in

marriage is thereby destroyed.

The falling off in the population of France can be traced to the religious infidelity which prevails in a large part of her population. The practical Cath-olics of France, those who truly follow olics of France, those who truly follow of authority. * * * Let every the teachings of their Church, do not remember that he is able and the shirk the duties of fatherhood or motherhood. It is the unfaithful, the skeptic, the atheistic part of France that has ceased to be a source of

strength to the nation.
"I fully agree with President Roosevelt's words. The man or woman who will not marry for fear of parental responsibilities, or who, being married, challenges the will of God by seeking 1277

SPIRITUAL STOCK-TAKING.

In New York, Boston and other ities in which Catholics are numercities in which Catholies are numer-ous, this present week, Passion Week, has steadily grown in favor with societies of men and women, for the time of their annual spiritual retreat.

For strange as it may seem to the man wholly given over to money making, or the woman who lives for "society," there are hosts of earnest Christians of both sexes who regarded their annual spiritual stock-taking as of just a little more importance than the same process in basiness lite. Passion Week is a singularly appro-

priate time for pre-occupation with the affairs of one's soul. The antecendent four weeks of a fairly well-spent Lent have predisposed Christians to look forward as anxious travellers might, to the Everlasting Home of peace and happiness, and to consider everyone with his own soul, whether he is doing his best to make sure of it. The his best to make sure of it. The mystery of the Redemption, by which our heavenly citizenship was made possible, appeals with especial force to every believing heart at this time. We go with Christ to Gethsemane and Calvary, and honor His Resurrection by rising not only from sin, but from the dangerous states of spiritual luke-warmness, worldliness, and intent to get off as to faith and practice with just as little sacrifice as possible.

It has been a year of violent disturbance in religious circles, outside of the Catholic Church. Science and the higher criticism are compelling con-stant fresh concession from those forms of Christianity which staked their all upon a Book without an Interpreter. But the Church built on the Rock, with everything staked on Christ's promise, knows that her foundations cannot be undermined.

If the attacks on revealed religion affect the faithful at all, it is to increase their practical piety. As the crease their practical piety. As the New York Sun notes in a recent issue: "The extraordinary devotion dis-

played at this Lenten season is of the nature of a demonstration by religious faith that all human science is power-less against it. The exhibition is the more impressive because it is made by men of distinguished intellectual ability and discipline, no less than by the un-learned and those whom science would put in a low scale of intellectual devel-

The Sun goes into detail of the Catholic sodality retreats, in one of which fifteen hundred men of superior standing in the community, including three justices of the Supreme Court, are participating, saying in conclusion; "It is not improbable that the very

spread of a skepticism which is the most fatal to religious belief in the whole history of religion will be the cause of producing a passionate religious re-action; but if it comes, the indications seem to be that in character it will be marked by the disciplined restraint of the Lenten season rather than by the

A Boston Unitarian clergyman, the Rev. Charles W. Wendte, seems also to have noted the increased observance of Lent, not only among Catholics, Lent, not only among Catholics, but among the more carnest members of the various Protestant bodies. It is all wrong, he says calmly. It is being upright in spasms, instead of being—with ingenuous Pharasaism—like the Unitarians, striving for righteousness all the

Why fast at one time rather than another? Why go more frequently to Church in Lent rather than in the summer vacation? Why, we may ask, ponsibilities of their union—to the voman strength to endure the ordeal of ington's Birthday, the Fourth of July, or Thanksgiving Day? May not these spasms of patriotism tend to traitorous acts between times? Why, to repeat our earlier analogy, does a business man take stock at fixed seasons? Why are accounts ever audited?

Why is not everything in the material and spiritual order left to unregu-lated individual impulse? — Boston

ON HELPING TO SPREAD CHRIS-TIAN TRUTH.

"GOING, THEREFORE, TEACH ALL NATIONS."

To repeat an old and most true saying, nothing is so great an obstacle to Christian Truth as ignorance of it. Truth of itself, when rightfully con-ceived, is strong for the defeat of error; and if the impartial mind, free from prejudgments, weighs truth well, reason itself will command its accept-tance. * * * Now, the gift of Now, the gift tance. preaching, that of teaching, is, by divine law, in the hands of the rulers whom "The Holy Ghost has placed as Bishops to rule the Church of God' (Acts xx., 28), especially of the Roman Pontiff, the Vicar of Jesus Christ, the Head of the Church. Nevertheless, let none imagine that private individuals are forbidden to devote themselves to the same object. * * * As often as there is need, these may well deliver to others the messages they have received, re flecting like a glass, the voice of the teachers, guarding themselves, however, from an assumption of the duties of anthority. * * * Let every man Let every man ought to confirm the Catholic faith by the authority of his example, and to preach it by the consistency of his life. Among the duties, therefore, which bind us to God and the Church, this takes a chief place, that the labor of all must be called to assist, as far as possible, in the propagation of the truth and the warding off of error.-Encyclical Pope Leo XIII. Jan. 10, 1890.

To love is to admire with the heart, to admire is to love with the mind.